

A MYSTERIOUS PREACHER.

[The following letter, the writer of which is a missionary in the Southern States Mission, America, appeared in the *Deseret News* of May 17th :

Shady Grove, Hickman Co.,
May 6th, 1880.

Editors Deseret News.

In the month of April, 1878, one Robert Edge, a preacher of the Gospel after the apostolic order, came to and near Lexington, Henderson Co., Tennessee, and commenced warning the people of the judgments of God that will shortly come upon them for their wickedness. Spoke very lengthily upon the fulfillment of prophecy that was uttered by ancient prophets, and thoroughly proving the falling away and apostasy of the primitive Church; the killing of the Saints by Pagan Rome; the rise and progress of the Romish Church, as being mystery, Babylon, and all her daughters and grand-daughters being under direct inspiration of Lucifer, the son of the morning: that Jesus Christ is the head Mason, and that Masonry, as at present, is a base counterfeit, and all secret societies are institutions of men, and are an abomination in the sight of the Lord.

He dwelt very lightly on the principle of baptism, but extensively on the laying on of hands for the gift of the Holy Ghost; that the apostolic church was again restored on the earth, with prophets and apostles, baptism for the remission of sins, laying on of hands for the gift of the Holy Ghost, with signs following them that believe. By his administration four remarkable cases of healing occurred!

He positively refused money for his preaching. In the meantime the people became very curious to know who he was, and what church he belonged to. Being asked if baptism is essential for salvation, he said it was a true principle, but the people did not understand it. Being asked if he had authority to baptize, said if he had not, there were many on the earth who did have. Being asked if

there was an apostolic church on the earth, said there was, with many members. Being asked where it was, said it was in the United States, but avoided giving any further information.

After having delivered a series of sermons, he called upon all to come out of Mystery Babylon, forsake man-made institutions, and follow Christ in accordance with the apostolic order.

Sixty-three then agreed to follow him as he followed Christ. He then proceeded to organize them in a *brotherly love order*, after the apostolic order, by laying on hands and blessing them, and by requesting them to fast three days, and by instructing them not to marry outside of said order, saluting each other with the holy kiss, and if they would be honest, faithful and prayerful, the Lord would guide them by His Spirit in all things they should do to be saved; that there was more he would like to inform them upon, but persecution was rising, and he would shortly have to leave them; that if persecution arose so they had to leave, for them to go west of the Rocky Mountains for safety.

A lively persecution shortly arose, charging him to be a "Mormon" preacher, which he did not deny nor sanction, but his followers did deny that he or they were "Mormons."

Nineteen of the number fulfilled the requirements of the order of brotherly love, have withstood two years' persecution, more or less, and in the absence of their beloved preacher they have held weekly meetings.

In the fall of 1879, their attention was called to an interview between O. J. Hollister, a United States official, and President John Taylor.

They then wrote to the county clerk of Salt Lake County for information, who kindly forwarded a "Voice of Warning," and a list of Church works, by which they sent for a full list of Church works, *Deseret News* and MILLENNIAL STAR.

They wrote a letter of enquiry to President Morgan, who forwarded the

same to me, which was promptly answered, and in reply to which James H. Scott and S. Reed came to Cane Creek, Lewis County, a distance of fifty miles, and after hearing our views of the Gospel, which coincided with the teaching of Mr. Edge, they were baptized and confirmed by Brother Hyrum Belnap and myself, and returned home rejoicing that they

had thus far followed the promptings of the Spirit of the Lord.

Since Brother Argyle left me in charge of this Mission, Dec. 17th, 1879, eleven members have been added to the Church. Elders Carver, Belnap and Hunsaker are active in their mission and enjoying the same.

FRANKLIN SPENCER.

POETRY.

AT THE DOOR.

[SELECTED.]

At the door of thy heart He stands,
And long has knocked;
But the door is barred with iron bands,
And doubly locked;
In the summer's sun and the winter's rain,
He has pleaded entrance oft and again,
And with patience waits—in vain, in vain;
His words are mocked.

'Tis the Prince of Peace that calls;
No longer wait!
But hasten down from thy banquet halls—
Unbar the gate!
He will change thy songs to nobler strains,
He will cleanse thy soul from sin's dark stains,
Give crowns for pleasure's gilded chains—
Give love for hate.

The door of thy heart open wide;
Depart, O sin!
Bid the Prince of Peace to thy side—
Welcome him in!
A loving, tried, and constant guest,
His spirit dwells ever in thy breast,
Joy, peace, and everlasting rest
Will then begin.

DIED.

BUDGE.—At Paris, Bear Lake County, Idaho, May 26th, of diphtheria, Kate, familiarly called "Dot," daughter of William and Eliza Jones Budge, aged 7 years and 9 months, lacking 3 days.—"News."

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EDITED, PRINTED AND PUBLISHED BY WILLIAM BUDGE, 42, ISLINGTON, LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET, LIVERPOOL ROAD, ISLINGTON, LONDON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles; these are the beginnings of sorrows."—MARK xiii, 8.

No. 26, Vol. XLII.

Monday, June 28, 1880.

Price One Penny.

THE LAMANITES.—(A BOOK OF MORMON SKETCH.)

BY ELDER GEORGE REYNOLDS.

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[CONTINUED FROM PAGE 388.]

When two hundred years had passed away the Lamanites, from some unexplained cause, had grown more numerous than the Nephites, they had also sunk yet lower in savagery. They loved murder and drank the blood of beasts (153). Notwithstanding the ill success that attended their expeditions against the Nephites, they made war against them the business of their lives, generation after generation. We can scarcely conceive a people more loathsome and savage than the Lamanites of this age; what little of refinement and civilization their ancestors had brought from Jerusalem had long since been forgotten; they had lost everything that was good, and had retained and accumulated only that which was evil.

The second two hundred years is a repetition of the first. Wars, repeated wars, are the burden of the history of the race; they had nought else to relieve its monotony—art, science and enterprise were unknown. About 320 years after the exodus

from Jerusalem, they appear to have gained great advantage over the Nephites, the Lord having used them, as He had before-time promised, as a scourge to the latter people when they forsook His ways. Amaron (a descendant of Jacob) writing about this time, states that the more wicked portion of the Nephites had been destroyed (154), but afterwards tells us that the Lord had delivered the righteous out of the hands of their enemies, which shows that the destruction which had come upon the wicked Nephites was at the hands of the Lamanites. In the next generation these desolating wars still continued.

We are now coming to a time when the history of the Lamanites is presented to us in greater detail, especially when it is connected by war or missionary enterprise with the annals of the Nephites. Somewhere between 250 and 225 years B.C., the obedient Nephites, by the commandment of God, left the land to which they had been led by Nephi, and, under the guidance of a prophet named Mosiah,

again started northward to seek a new home. What the causes were that led to this migration the Book of Mormon does not inform us, possibly the rapidly increasing Lamanites were crowding so pertinaciously upon the Nephites that quiet possession was no longer possible, therefore another exodus was commanded. At any rate, it is certain that as soon as the Nephites evacuated the country the Lamanites entered it, and possessed themselves of the cities and settlements which Nephite industry had created. This land was called the Land of Nephi by the Nephites in honor of the founder of their race, and by such name is known all through the Book of Mormon. The land to which the Nephites had retired was called the Land of Zarahemla, and thither the restless Lamanites quickly followed, so that in the days of King Benjamin, son of Mosiah, we read of their invading that land also, from which they were driven by its defenders after much blood had been spilt on both sides (157 and 159).

In the days of King Benjamin certain unquiet Nephite spirits became anxious to return to the Land of Nephi, whose lost richness they bewailed. The king finally gave his consent. The first expedition was a disastrous failure—quarrels amongst the leaders of the company ended in a bloody battle and the return of the few survivors to Zarahemla. Nothing daunted, a second company soon after started, which in one sense was more successful, in that it reached the Land of Nephi in safety.

The Nephite evacuation of the cities built in the Land of Nephi had no doubt a beneficial effect on those portions of the Lamanite race that took possession of them. They thereby became acquainted with some of the comforts and excellences of civilization, and, though very slow to learn, their experience at this time laid the foundation for a slight advance of the arts of peace in their midst, and from this time we read of two classes of this people, the one living in cities, the other roaming in the wilderness. However, at the time of the return of this Nephite colony (whose leader was named Zeniff), they had not

learned to keep the Nephite cities they occupied in repair.

A king named Laman governed the Lamanites at this time. On Zeniff's arrival a treaty was made between the two parties, and the Nephites re-occupied the cities of Lehi-Nephi and Shilom, and the country immediately surrounding Laman's subjects were an idle and idolatrous people, and he readily perceived the advantages that would accrue from the presence of an industrious people in their midst, but who were not sufficiently strong to be a menace to his authority. Twelve years were thus passed by the Nephites in repairing the cities and developing the resources of the lands adjoining, during which time Laman had been watching their progress and noting their growing powers, and which, by the conclusion of this period, so alarmed him, that he intrigued with his people to make a sudden attack on the people of Zeniff. A battle ensued in which the Lamanites were defeated with a loss of 3,043 warriors. After this there was an armed peace of twenty-two years duration.

Before the end of this twenty-two years King Laman died. He was succeeded by his son, who soon after his ascension again sought the chances of war in the effort to stay the continually increasing strength of Zeniff's people, who formed a kingdom within a kingdom, and were an annoyance and an eye-sore to all loyal Lamanites. The young king was no more successful than his father—he also was ignominiously defeated with great loss and driven out of the region held by Zeniff.

Shortly after this war Zeniff died and his son Noah succeeded him. In process of time the war was renewed, the Lamanites commencing by sending in bands of marauders who cut off small or isolated bodies of Noah's subjects, and drove their flocks and herds away. Noah was at first successful in resisting these encroachments, but being given over to drunkenness and debauchery, he did not take effectual steps to defend his frontier. With his false priests, courtiers and courtisans, he gave himself up to the gratification of the appetites of the flesh,

and under his rule a great prophet of the Lord, named Abinadi, was martyred. Such was the condition of affairs (about B.C. 150) when the hosts of the Lamanites suddenly appeared in the Land Shemlon. King Noah ordered instant flight, and the desertion of the women and children to the mercies of the ruthless Lamanites, and set the cowardly example by fleeing in all haste. Some of his people refused to obey this disgraceful command, and, through the intercession of their wives and daughters (the Lamanite respect for woman still being observable), were able to save their lives, though at a heavy cost. They made an ignominious treaty, in which they agreed to pay to the conquerors one-half of all they possessed, and one-half of their increase year by year (205). Noah was afterwards killed by some of his own people, and one of his sons, named Limhi, reigned in his stead. In some respects his rule may be said to have been little more than nominal, as the Lamanites set guards all round the land to prevent the Nephites escaping into the wilderness, which guards were paid out of the tribute exacted from the subjects of King Limhi. This state of things continued for two years.

In these times there was a romantic spot in the Land Shemlon (on the Nephite borders) where the Lamanitish maidens were in the habit of gathering on pleasure bent. Here they sang, danced and made merry with all the gaiety of youthful innocence and overflowing spirits. One day when a few were thus gathered they were suddenly surprised, and twenty-four of their number carried off by strange men who, from their appearance, were unmistakably Nephites. On learning of this act of teachery the Lamanites were stirred to uncontrollable anger and, without seeking an explanation, they made a sudden incursion into the territory held by King Limhi. This attack, however, was not successful, for their movements, though not understood, had been discovered, and their intended victims were pouring forth to meet them. With Limhi and his people it was a war for existence, to

be defeated was to be annihilated; his warriors therefore fought with superhuman energy and desperation, and eventually they succeeded in driving the Lamanites back. So speedy did the flight become, that in their confusion the Lamanites left their wounded king lying amongst the heaps of slain. There he was discovered by the victors. In the interview between him and Limhi that followed, mutual explanations ensued. The Lamanite king complained bitterly of the outrage committed on the daughters of his people, whilst Limhi protested that he and his subjects were innocent of the base act. Further investigation developed the fact that some of the iniquitous priests of King Noah, who had fled from the dreaded vengeance of their abused countrymen into the wilderness, were the guilty parties. Being without wives, and fearing to return home, they had adopted this method to obtain them. On hearing this explanation, King Laman consented to make an effort to pacify his angry hosts. At the head of an unarmed body of Nephites he went forth and met his armies who were returning to the attack. He explained what he had learned, and the Lamanites, possibly somewhat ashamed of their rashness, renewed the covenant of peace.

This peace, unfortunately, was of short duration. The Lamanites grew arrogant and grievously oppressive, and under their exactions and cruelty the condition of Limhi's subjects grew continually worse, until they were little better off than were their ancestors in Egypt before Moses, their deliverer, arose. Three times they broke out in ineffectual rebellion, and just as often their task-masters grew more cruel and exacting, until their spirits were entirely broken; they cowered before their oppressors, and bowed "to the yoke of bondage, submitting themselves to be smitten, and to be driven to and fro, and burdened according to the desires of their enemies" (209).

How many years this state of things existed is uncertain, but eventually the Lord delivered Limhi's people, and, with the aid of some of their friends from the Land of Zarahemla

who had sought them out, they escaped into the wilderness.

Their escape was a severe blow to the semi-savage Lamanites, who for years, because of their much greater numbers, had been able to hold these Nephites in a state of subjugation most favorable to their own partial barbarism and improvident, idle habits. They obtained from them all the advantages derived from slave labor with none of its responsibilities. Now that they had escaped, the great source of local national revenue was lost, besides the gratification of race animosities could no longer be indulged in. By this one movement their pride, their passions and their pockets were alike disastrously affected. They re-occupied the deserted cities, and sent an army to overtake and re-capture the fugitives. The expedition was a failure, it lost its way in the wilderness, and wandered aimlessly about in the vain endeavor to capture the Nephites or find their way home. Whilst thus wandering backwards and forwards they came upon the hiding-place of King Noah's priests. These vile creatures sought mercy at the hands of the Lamanites, and being joined in this appeal by their wives, the abducted daughters of the Lamanites, the hearts of the soldiers were softened, and the miscreants' prayers were granted, whereupon they joined the Lamanites in their search. After a time they wandered into the region occupied by the Christians, who a few years previously, to escape the persecutions of King Noah, had fled into the wilderness, and, under the guidance of Alma, had there built up new homes. The Lamanites gained from Alma the information they needed as to their way back, took possession shortly after of the country occupied and improved by Alma's people, and before long placed them under the rule of Amulon, the leader of the priests, who was appointed a kind of tributary prince or ruler over the region occupied by his own people and the colony of Alma. Amulon soon commenced to treat his Christian subjects with

great severity and harshness. He had known Alma in the days when they were both priests to King Noah, and vented all the hate engendered of a false and bloody faith on the followers of the man who, he considered, more than any other, had been the means of the overthrow of himself and his priestly associates in crime. This reign of tyranny did not last long; the condition of Alma's people became intolerable, and under the guidance of their heaven-directed leader they escaped to the Land of Zarahemla. The Lamanites were now undisputed possessors of all the southern continent outside that land, and their chief ruler was named Laman, a son of the previous king of that name.

The Lamanites now took a very important step in civilization. King Laman appointed the former priests of Noah to be teachers of his people in every land over which he ruled. These men who were learned in the knowledge of the Nephites, taught the Lamanites the language of their race, that of the Lamanites having become corrupted by long use without a written literature. They also taught them to write, that they could correspond with each other and keep national historical records. This epoch may be considered as the dawn of learning amongst this nation, and appears to have been coeval with the first infusion of the more vigorous Nephite blood in their veins. The astute priests, however, studiously avoided teaching them anything regarding the true God, the Law of Moses, or the words of the prophets. But from this time the Lamanites, according to the testimony of the Book of Mormon (216), began to increase in riches, and began to trade one with another and wax great, and began to be a cunning people, delighting in all manner of wickedness and plunder, except it were among their own brethren. It is also recorded that the Lamanites were much more numerous than the united people of Mosiah and Zarahemla.

[TO BE CONTINUED.]

The less we parade our misfortunes the more sympathy we command.

SOURCE OF PERSONAL BEAUTY.

A beautiful person is the natural form of a beautiful soul. The mind builds its own house. The soul takes precedence of the body, and shapes the body to its own likeness. A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, groveling spirit takes all the dignity out of the figure and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness. It is impossible to preserve good looks with a brood of bad passions feeding on the blood, a set of low loves tramping through the heart, and a selfish, disdainful spirit enthroned in the will, as to preserve the beauty of an elegant mansion with a litter of swine in the basement, a tribe of gipsies in the parlor, and owls and vultures in the upper part. Badness and beauty will no more keep company a great while than poison will consort with health, or an elegant carving survive the furnace fire. The experiment of putting them together has been tried for thousands of years, but with one unvarying result. There is no sculptor like the mind. There is nothing that so refines, polishes, and ennobles face

and mien as the constant presence of great thoughts. The man who lives in the region of ideas, moonbeams though they be, becomes idealized. There are no arts, no gymnastics, no cosmetics which can contribute a tithe so much to the dignity, the strength, the ennobling of a man's looks as a great purpose, a high determination, a noble principle, and unquenchable enthusiasm. But more powerful still than any of these as a beautifier of the person is the overmastering purpose and pervading disposition of kindness in the heart. Affection is the organizing force in the human constitution. Woman is fairer than man because she has more affection than man. Loveliness is the outside of love. Kindness, good will, a prevailing desire and determination to make others happy, make the body a temple of the Holy Ghost. The soul that is full of pure and generous affections fashions the features into its own angelic likeness, as the rose by inherent impulse grows in grace and blossoms into loveliness which art cannot equal. There is nothing on earth which so quickly transfigures a personality, refines, exalts, irradiates with heaven's own impress of loveliness, as a pervading, prevailing kindness of heart.—*Selected.*

"EXTINCTION OF THE 'MORMONS.'"

Last week the Methodists, at their General Conference, formulated a series of resolutions against the "Mormons," and decided to furnish copies to the President and the Members of Congress. Now the Presbyterians are doing the same thing. The Presbyterians in their movements on "Mormonism" are always copyists of their more vigorous rivals, the Methodists. As the Sanpete Presbyterian hypocrite, McMillan, plagiarized the pistol story of the Provo Methodist charlatan, Lyford, so the Presbyterian General Assembly has imitated the Methodist General Conference.

As will be seen from our dispatches, a copy of resolutions "favoring the extinction of 'Mormons,'" was decided by the Presbyterian Assembly to be sent to President Hayes, the President of the Senate, the Speaker of the House and the Governor of Utah. Now what have the officials here designated to do with "the extinction of 'Mormons,'" or indeed of any other portion of the population of the United States? "Mormons" are just as much entitled to the inalienable rights of life, liberty and the pursuit of happiness as Presbyterians or Methodists, the humblest among them equally

with Governors, Congressmen or Presidents.

"The extinction of 'Mormons' was attempted years ago, on several occasions, by very pious Presbyterian and Methodist preachers, who, rifle in hand, led the mobs in Missouri, massacred old men and young boys, ravished defenceless women, burned "Mormon" houses and standing crops, and drove the "Mormons" *en masse* from the State. But the result was not "extinction." On the contrary, it was increase and expansion. United States authorities attempted the extinction of the "Mormons," and sent an army out to do the work. But the soldiers, after suffering from cold toes and short, saltless rations in the winter on Ham's Fork, and sojourning at Camp Floyd for awhile, left the "Mormons" stronger and better off than ever. Extinction didn't work well. But the measure they tried to mete out to us was measured to them again in reality, pressed down and running over with blood and agony, in the great war of the rebellion which soon followed, and "extinction" came much nearer to the nation than to the "Mormons."

Just think of it? A pious "Christian" assembly of professed ministers of Jesus, attempting to stir up the civil authorities for the "extinction" of another body of religious worshippers! How much Christ is there in such a movement or in its supporters?

But it is possible that the word "Mormons" in the despatch should read "Mormonism," and that the extinction of the people is not asked for, but the extinction of their religious system. Supposing that to be the case, the work desired does not belong to the Government nor to any of its representatives. If "Mormonism" is error, it is the duty of Christian preachers to point it out, and show by fair argument the superiority of their truth. Neither Governors nor Congressmen nor Presidents, as such, have any business with the controversy. True, some officials imagine that it is their special mission to engage in a crusade against "Mormon-

ism," especially when their office is new upon them. But if they have any good sense they soon discover their mistake and learn to mind their own business, which is one tenet of the "Mormon" creed. For under this "government of the people, for the people and by the people," there is no special patent in favor of Presbyterianism or any other ism, nor special power against "Mormonism" or any other religion. The civil has no right to encroach upon the religious, any more than the religious has to invade the civil.

But why is it that these prominent and numerically strong religious bodies are all the time anxious to invoke the aid of secular force, legislative, judicial, executive and military, against the little society misnamed "Mormons"? Is it not because all their learning, money, eloquence, sophistry, cunning, institutions, books and moral and immoral influence, fail before the system and people which they desire to extirpate? If those agencies were effective, would they not be used without seeking the aid of material force? It is evident that they resort to lies and infamous misrepresentations of the "Mormons" because the truth cannot prevail; for truth does not destroy truth. And it is plain that they recognize their utter inability to cope with "Mormonism" by moral force, and therefore resort to physical.

But they will not succeed. The extinction of either "Mormonism" or the "Mormons" is beyond the power of man. God is in the system and with the people. And while we respect his laws and hold firm to our faith, we need not concern ourselves about the wrath of sectaries, the plots of conventions or assemblies, the power of governments or the anger of demons. Combined they may appear mighty, but before the breath of the Eternal One they are but as a bundle of dry twigs in the blast of the furnace. Let them resolve, and threaten, and vapor, and perish! — *Deseret News*, June 1st.

We often promise according to our hopes, and perform according to our fears.

THE AGITATION ABOUT PALESTINE.

All intelligent Latter-day Saints realize that the fullness of the Gentiles must necessarily be approaching to nearness. They are aware that the work of the Father in preparing the way for the gathering of the House of Judah, as well as the other remnants of Jacob, has begun. In consequence they must view with interest all movements that have the appearance of initiatory steps in that direction. Under this impression we publish the following portion of a letter to the *Jewish Chronicle*, of June 18th, from Mr. J. H. Lamprey, secretary of the "Palestine Association for the Promotion of all Public Interests in the Holy Land:

"My attention has been drawn to the notice you have given of Mr. Lawrence Oliphant's Scheme for 'the colonization by Jews of that portion of the ancient Israelitish possessions on the East of the River Jordan,' and more particularly to that passage in the article in question where allusion is made to 'an agitation now set on foot in London to take some action in the matter.' As this passage is likely to be taken by some of your readers to refer to meetings recently held at the Westminster Palace Hotel, on the subject of Palestine, and if allowed to pass unnoticed in your column might possibly injure the effect of these meetings and the new Society which

has sprung from them, I beg to explain that it was no part of the business of the meetings to discuss any such problematical scheme as that to which reference has been made.

"The time for some action for Palestine amelioration having undoubtedly arisen, some gentlemen who are well acquainted with the condition of affairs in the Holy Land have thought, that combined action, guided by prudent and thoughtful business men, is more likely to result in benefit to that country than the isolated endeavors of many small combinations at present at work without the influence of some such organization.

"As most, if not all, of us have traveled in the East, and are well acquainted with the great and gracious work done by Sir Moses Montefiore, as well as with his published opinions, and those lately published by you, we advocate the material progress of the Holy Land, being confident that Palestine may from *to-day* begin to share in the advantages offered by modern appliances available for the advancement of humanity, and that her country, so richly endowed by Nature, shall no longer be a stranger to the commerce which has sprung up of late years in her neighborhood through the opening of the Suez Canal, or be debarred by circumstances from her share of its benefits."

A common sin of housekeepers is worry—worrying for fear the work will not be done, or something may happen for which one is not prepared. Those who will worry will always find enough to worry about. It is well to think of the work to be done, but the wise housekeeper will have a plan for each day, and follow it as nearly as possible.

Moderation in, yet sufficiency of, food and exertion, with the greatest prudence and cheerfulness in self-conduct, constitutes the policy of health-preservation; and such a policy should be carefully followed out. Late hours, exhausting pleasures, oppressive labor, and worry are the enemies that make "depression" a danger and potent cause of untimely death.

TALENT AND TACT.—Talent sees its way clearly, but tact is first at its journey's end. Talent receives many a compliment from the bench, but tact receives fees from attorneys and clients. Talent speaks learnedly and logically, tact triumphantly. Talent makes the world wonder that it gets on so fast, tact excites astonishment that it gets on so fast; and the secret is that it has no weight to carry, it makes no false steps, it hits the right nail on the head, it loses no time, it takes all hints, and, by keeping its eye on the weather-cock, is ready to take advantage of every wind that blows.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 28, 1880.

THE LAWS OF THE CHURCH.

—o—

ALL the works of the Creator are regulated and upheld by law. The Church of Christ must be conducted in the same way. Hence the laws and principles for its purification and government have been supplied by revelation from heaven.

Although the Church of Jesus Christ of Latter-day Saints is, in the present stage of its progress, far from a condition of perfect unanimity, yet in this respect it is greatly in advance of any other community of like proportions. Every condition that manifests an absence of union among the Saints is the result of a want of compliance with the laws that have been given for the common as well as individual weal. The failure to comply with the necessary regulations proceeds either from ignorance of the law or a want of disposition to live conformably with it.

Notwithstanding that the Saints are only, as yet, in the primary stages of that union foreshadowed by the Savior when he said, Be ye one, even as I and my Father are one, yet the progress they have made causes their situation to be a marvel in the eyes of those who are not familiar with the formula and genius of this work. Many not connected with the Church attribute its unanimity and order to a species of terrorism that is exercised over the members by the officers in authority. Such an opinion is fallacious. The effect that causes so much amazement is produced by the existence of statutes whose foundation is truth, and a disposition on the part of the Saints to conduct themselves in harmony with the letter and spirit thereof. The very opposite is the condition supposed by the world to exist among the Saints in this regard, for no man in this Church, including the highest authority in it, is exempt from compliance with its laws or could be free, according to the nature of the Gospel, from the consequences of their infringement.

There is a grand principle in the Church which not only places the responsibility of conducting the affairs of the kingdom upon the legally constituted authorities, but measurably as well upon the whole body-religious—"For all things must be done in order, and by common consent of the Church, by the prayer of faith." This is not to be construed in a contracted sense, but in the spirit of it, and is of general application. The servants of God who preside in the various departments are necessarily entrusted with large discretionary powers. Were it otherwise operations would be impeded in place of facili-

tated. This discretion to move free from the influence of undue constraint is accorded to the officers on this principle of "common consent" of the Church, who, according to the extent of the fields in which they act, sustain them in their positions by vote.

There are certain fixed principles that should be generally understood in connection with Church government. Their comprehension ought to be universal, because of their simplicity. One of these is that the lesser authority in the priesthood is always at fault when it seeks to control the higher. No endeavor of that nature will receive the seal or endorsement of the Spirit, because the Spirit will not acknowledge or bless an act that infringes upon the laws that have been given to the Church for the preservation of order and harmony. Of course individuals are occasionally met in the branches who fail to recognize so plain and, we might say, self-evident a principle. Wherever such a person acts, unanimity will not be the fruit of his operations, as he is generally possessed of an absorbing estimate of his own superior wisdom, as compared with that of his brethren, an unsaintly condition of mind, which sometimes appears to be almost incurable.

The law of the Gospel is all-sufficient for the preservation of union in and the purification of the Church. Disunion and impurity are the results of non-compliance with or non-administration of the statutes of the Lord. When differences arise which divide church-members from each other, what does the law require? It certainly does not necessitate that one or both of the parties in dispute should spread the news of the difficulty, thus sowing broadcast the seeds of animosity and disunion. No, the law demands that the party considering himself aggrieved should go to the other and respectfully state the cause of offence. If the person appealed to refuses to listen, let him go a second time, taking another with him. If he refuses to make reconciliation then, let him go a third time, taking two with him, and should that appeal result in failure, let the matter be handed over to the officers of the Church, to be dealt with as the law directs. If this law were applied in every case, in the spirit of it, it must be plain that many heart-burnings would be dispelled, and unity would exist to a greater degree among the Saints than it does.

As to the purification of the Church, the law, as given in the revelations through the Prophet, Seer and Revelator, Joseph Smith, is exceedingly plain, and completely adequate. Every species of crime is enumerated—lying, dishonesty in its various forms, rebellion against Church authority, every kind of immorality or impurity of conduct. The law in regard to these matters is that those who commit any of these offences and fail to manifest a humble and contrite spirit and turn away heartily and thoroughly from the evil, doing it no more, shall be cut off the Church. In the language of revelation: "He that sinneth and repenteth not shall be cast out."

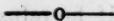
It appears then that if the law were administered in completeness and impartiality the Church would be free from hardened, unrepentant sinners, and would consequently be purified. We are, however, measurably under the necessity of acting upon the principle of the instructions to the angels who desired to go and reap down the tares of the earth. They were enjoined to let the wheat and tares grow together for a season, lest in plucking up the latter, some of the wheat might be injured. Yet we have no fellowship with

the wrong-doer, who stands as a reproach to himself and the Church to which he is attached by profession, and from which he is alienated by practice. He stands in the way of the honest truth-seeker, who confounds his unsaintly conduct with the workings of the system to which he technically belongs.

It is occasionally the case that one or two persons whose conduct cannot be reconciled with the demands of the Gospel will effectively destroy the influence or reputation of a whole branch. How easy it is to paralyze the efforts of the brethren for good by such a condition. It requires much time, care, labor and skill to construct a shapely house; but small ingenuity and ability are required, however, to tear it down and destroy it. So it is with the efforts of those who seek to spread the principles of the Gospel with full purpose and sincerity of heart. The unscrupulous mere professor of the Gospel can, by a course of baseness, speedily destroy the effect of those labors.

We counsel moderation and mercy in the application of the laws of the Church, but the welfare of the work would not likely be depreciated if the more flagrant instances of departure from good conduct were dealt with. If the worst forms of stumbling-blocks were removed, the action might have a salutary effect on others who may be inclined in a similar direction. But let it not be forgotten that justice should not stand out with the frigidity of an iceberg. It should be nicely tempered with mercy. The law must, however, be respected, for none can escape condemnation who treat the statutes of the Lord slightly. God has said he will not be mocked in these days.

DIVINE ACKNOWLEDGEMENT.



There is nothing that affords more comfort to the elders laboring in the vineyard than the assurance that the God of Heaven is acknowledging and accepting of their labors. The brethren generally who are now in the field are being much blessed with this source of consolation while prosecuting their arduous duties. This encouragement presents itself in various forms. Where faith is found among the people, the sick are healed. When an elder arises to declare his message, he generally does so in much personal weakness, but, by prayer and faith, the Holy Ghost falls upon him like the gentle dew of heaven, his spirit is lifted up, his mind is cleared, thoughts present themselves like vivid pictures, and his power of utterance is increased. Power is given him to warn, admonish, teach and exhort, the righteous rejoice at the sound of the voice of the good shepherd, and the wicked and rebellious wince and gnash their teeth under the influence of satanic hatred to the truth. Now, as of old, the sectarian pharisees, who imagine their crafts endangered, warn their flocks against the innovation of "Mormonism," more properly called the pure Gospel of Christ.

The elders also have the unspeakable pleasure at times to baptize penitent believers in water for the remission of sins, and lay hands upon them for the bestowal of the Holy Ghost. They have the satisfaction of, soon after, hearing the new disciples testifying that God has blessed them with His Spirit, by which He has witnessed unto them of the truth of the work they have embraced.

In harmony with the spirit of suggestions that have been given through this publication, some of the elders have begun to branch out into new fields, where there are no Saints, and where perhaps the Gospel trumpet has not been sounded for many years, or maybe never before. We have before noticed instances that recently occurred in the Norwich and Nottingham Conferences. Last week we published a letter from President Brain in reference to that kind of labor in the Bristol Conference, and this week President Geo. H. Taylor and Elder Roskelley tell of similar operations in the London Conference. All bear the same testimony—that they are blessed in their labors. As in other respects the Lord is true to His promises, so is He in this. Friends are raised up on every hand, and food and sleeping accommodation are supplied from unexpected quarters.

We say to the elders, go forth and spare not, and according to your faithfulness and diligence so shall the evidences of the approval and recognition of the Most High follow your administrations. He who delights in the devotion of His servants to His righteous cause will sustain you always. His eye is constantly upon you.

DISTRICT MEETING.—A District Meeting will be held in the Latter-day Saints' meeting room (Band Room), Foundry Street, Over Darwen (Liverpool Conference), on Sunday, July 4th, 1880. President Budge will be present.

EMIGRANTS FROM ICELAND.—The following Saints from Iceland, destined for Utah, left Liverpool for New York, on the S.S. *Nevada*, on Saturday, June 26th, 1880: Einar Erickson, aged 32 years; Vigdis Johnsdotter, 35; Johan K. Thomsen, 10, and Hildur Arnadotter, 6. The little party were in good health and spirits.

CORRESPONDENCE.

PRESIDENT BUDGE AND ELDERS ERASTUS B. AND MORONI SNOW IN THE NORTHERN CONFERENCES.

Dundee, June 19th, 1880.
Elder John Nicholson.

Dear Brother,—By request of President Budge, I pen you these few lines descriptive of our progress in traveling among these northern conferences.

I left the Nottingham Conference, to join my brother in the Sheffield Conference, on Thursday, June 10th, and, in company with him, joined President Budge at Leeds, the Saturday following, and proceeded to Stockton-on-Tees, at which place we held a conference on the following day. The morning service consisted in hearing the reports from the presidents of branches and presentation of

the authorities, after which President Budge gave a few words of counsel and advice. The afternoon was occupied by Elder E. B. Snow on the first principles, followed by M. Snow on spiritual gifts and the cause of their discontinuance in the Christian Church. During the interval between the afternoon and evening services, an open-air meeting was held in the market place, and Elders Donaldson and Reid addressed a large and attentive audience. The congregation in the evening was favored with a discourse by President Budge, who continued the subject treated by Elder M. Snow in the afternoon, and ably argued the necessity of the continuance of the priesthood and power of God upon the earth, and of present revelation to guide us in these as in days of

old. A good spirit prevailed throughout the day.

On the following day, after paying a short visit to Middlesbrough, we proceeded to Newcastle-on-Tyne, where President Budge again addressed an appreciative audience on the first principles of the Gospel at great length, and not a few went away if not fully convinced of the truth of the work, at least they were somewhat shaken in the faiths of their fathers.

On Tuesday evening we held meeting at South Shields, at which Elder M. Snow spoke on the principles of life and salvation, followed by President Budge on the restoration and fruits of the Gospel as exemplified in the temperance, sobriety and industry of the Latter-day Saints.

On Wednesday we continued our journey to Edinburgh, the modern Athens, passing through some varied and beautiful scenery, along the coast, where the waves of the German Ocean are lashed into fury on the rocky shores of Scotland. After visiting the magnificent monument of the immortal Scott, we proceeded to 142, High Street, where we found a congregation of fifty to a hundred persons who were addressed by Elder E. B. Snow and President Budge. The latter drew a comparison between the condition of the people of this country and of Zion, as to temperance, industry and morality, and said that he would not say that the condition of the world to-day was the result of Christianity, but he would say that "Mormonism" had effected that which so-called Christianity was powerless to accomplish, and bore a strong testimony to the divinity of the Gospel and its restoration to the earth through the instrumentality of Joseph Smith.

While President Budge and Elder Hugh Findlay were engaged in the Registry Office, we visited Edinburgh Castle, Holyrood Palace, and other places of interest, and at 5 p.m., on Thursday, took train for Dundee, crossing the Frith of Tay at Broughty Ferry, about four miles below the Tay Bridge, portions of the iron girders of which we saw stranded on the shores on either side of the river. The fearful work of the storm of the 28th of December last could be seen from

the ferry boat. The twelve bare piers which once supported the high girders stand out in the river as a witness of the power of one of the agents by which the Almighty will sweep the world when his wrath and indignation shall be poured out upon the wicked.

We are to hold a conference here in Dundee to-morrow, and the elders from the districts have come in and we anticipate having a good time with the Saints. All are feeling well and striving to press onward in the cause which they have embraced.

Your Brother in the Gospel,

MORONI SNOW.

REPORT FROM NOTTINGHAM CONFERENCE.

Nottingham, June 18th, 1880.

President Wm. Budge.

Dear Brother,—I arrived here on Saturday, the 29th ult., having been appointed to labor in this conference temporarily, and in view of President Dunbar's early departure for Glasgow, his new field, to receive from him the transfer of the business of the conference, and attend to the same, until the arrival of President Hunter from Norwich, where he was likely to be detained for some weeks. I have therefore, since my arrival, been studiously employed in this duty, and in visiting the near branches as far as possible. In addition to my other labors I have enjoyed the privilege of speaking to public congregations in Nottingham, Hucknall, South Normanton and Mansfield. In twenty days I have delivered twelve discourses, have attended four out-door meetings, at two of which I had the privilege of testifying, to about 300 people, of the restoration of the Gospel in our day. I took great pleasure, on one of those occasions, in referring to the honorable and worthy characteristics of President Brigham Young, which I could do from an intimate acquaintance with him; also, of the present leader of God's people, Brother John Taylor. I also referred to the history of the Prophet Joseph, and showed how, in his youth, he was made the honored instrument of ushering in the "Gospel of the Kingdom," which the Savior had promised should be "preached in

all the world for a witness," immediately prior to his second coming. The greatest order prevailed and sympathy seemed to well up in the hearts of the congregation as those scenes were narrated in which the prophet suffered at the hands of ignorant and deluded persecutors.

On Thursday, the 10th inst., I delivered a lecture in South Normanton on the subject of, "Christianity, what is it? Besides the Saints, there were about seventy strangers present, who gave strict attention. Before the lecture we held an open-air meeting, and President Dunbar laid before the congregation some of the first principles of the Gospel, proving the position of the Latter-day Saints, by extensive quotations from the New Testament and inviting the people to accompany us to the lecture.

Brother Dunbar left yesterday for his new field of labor, the Glasgow Conference, and I desire to say that everything in this the field of his past labors evinces his care and judgment, and bears the imprint of his zeal and integrity in the work of Christ. The Saints were very reluctant to part with him, and justly too, for he has been a faithful laborer for their benefit and salvation, and for the advance of the cause in their midst.

The prospects here are good. Some honest hearts are investigating the Gospel, and attend our meetings. I am at present devoting my attention principally to Nottingham, as its population is probably, including the suburbs, about 180,000 people, and it seems as though the field is a good one for out-door preaching. A tract society has lately been organized here, with Elder John Marshall as President, and a system of "tracting" the town will soon be adopted under his supervision. Much zeal is manifested by the priesthood and Saints in this branch, and the fruit of past labors will soon be apparent, and we hope to see those results which are sure to follow an energetic policy maintained with vigor and perseverance. We must not and will not suffer our energies to relax, but will endeavor to carry on the good work which has been so ably inaugurated by the bre-

thren, trusting in God to "give the increase."

As far as I am aware the elders are all well, and are laboring diligently in their respective districts. The Saints are remarkably kind and speak well of all the elders who have labored and are laboring amongst them. The spirit is generally good among the people. Although their circumstances are somewhat distressing in some parts, they desire to help sustain the work of God, realizing that he has power to open the windows of heaven and pour out blessings "till we have not room to contain them." Some have testified to me of great manifestations in this direction, how the hearts of their neighbors were opened towards them when thrown out of employment, and how means of living were supplied through the interposition of God, in answer to prayer and faith.

I rejoice in performing my labors and endeavor to defend the truth wherever an opportunity presents itself, allaying prejudice where it seems to exist and drawing the attention of the intelligent to the great work which God has established for our salvation.

Your Brother in the Gospel,
CHAS. W. STAYNER.

LABORS OF THE ELDERS IN LONDON CONFERENCE.

London, June 17th, 1880.

President Wm. Budge.

Dear Brother,—A few lines to let you know how things are progressing in the London Conference.

Since our refreshing Conference, the brethren have all been out in their respective fields of labor. Elder Roskelley is laboring in the South-coast District with Brother Bentley, visiting the towns and villages, holding out-door and in-door meetings at every opportunity, and occasionally visiting the relatives of Brother Roskelley, who receive him very kindly. They are well-to-do people and enable him to lay the Gospel before a number of that class.

Brothers Burningham and Stevens are in Hampshire, preaching in places where the Gospel has not been heard